THE PACIFIC

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Reading Room

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PACIFIC

ART THOU ALIVE?

Art thou alive? Nay not too soon reply,
Tho' hand, and foot, and lip, and ear and eye.
Respond, and do thy bidding; yet may be
Grim death has done his direst work with thee.
Life, as God gives it, is a thing apart
From active body and from beating heart.
It is the vital spark, the unseen fire,
That moves the mind to reason and aspire;
It is the force that bids emotion roll,
In mighty billows from the surging soul.

It is the light that grows from hour to hour,
Flooding the brain with consciousness of power;
It is the spirit dominating all,
And reaching God with its imperious call,
Until the shining glory of His face
Illuminates each sorrowful, dark place;
It is the truth that sets the bondsman free,
Knowing he will be what he wills to be.
With its unburied dead the earth is sad.
Art thou alive? Proclaim it and be glad.
Perchance the dead may hear thee and arise,
Knowing they live, and HERE is Paradise.

—Selected.

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CHRONICLE AND COMMENT

The figures of 1909 indicate that building operations in San Francisco have reached a point realy normal. The annual expenditure for five years has been: 1905, $18,268,753; 1906, $34,927,306; 1907, $56,574,844; 1908, $31,668,341; 1909, $26,184,068.

Recent investigations show that in New York city 300,000 persons are compelled to work seven days in the week. They are in 3725 restaurants, 290 hotels, 1905 drug stores, 712 flower shops, 2550 cigar stores, and stands, 2,000 delicatessen stores, 1726 candy stores, 2,500 bakeries, 100 automobile garages and 1037 livery stables.

Sunday, September the 4th, has been designated as Labor Sunday. The Federal Council of Churches recommends that wherever possible a union service be held in the evening and that in the morning the ministers give in their own churches sermons appropriate to the occasion. Organized labor in different parts of the country is said to be taking special interest in the observance of this day.

According to late statistics Broadway Tabernacle, New York, has a membership of 1,110. Of this number 272 are college graduates and they represent eighty-five different colleges. Among the members are 79 teachers, 20 lawyers, 17 clergymen, 13 editors and authors and 300 business men. Twenty states and eight foreign countries were represented in the additions to the membership during the past year.

During the year 1909 more wooden buildings were constructed in Seattle than in any other city in the United States. New York led in brick buildings; Chicago in stone. Although Seattle led in the number of wooden structures, Chicago was first as to their value and Seattle third. In the number of stone buildings New York stood next to Chicago, and San Francisco ranked third on the list. Chicago led in concrete structures; Seattle stood second and Philadelphia third.

The United States Government has paid out to pensioners the sum of $4,073,816,352.89. These figures come down to July 1, 1910. Up to June 30, 1909, the amount paid on account of our civil war was $3,686,461,840.35. In 1909 there were 888,690 Civil War pensioners, and they received $152,868,814.40. That year there was paid on account of other wars $9,104,889.37. Under the "age pension" law of 1907 $58,383,177.88 was paid to our survivors of the war who were more than sixty-two years old.

The 89th birthday of Mrs. Mary G. Baker Eddy, the head of the Christian Science Church occurred on the 16th of July. According to the Boston Transcript Mrs. Eddy rose at seven that morning, spent several hours in study after breakfast and had her daily drive at one, soon after luncheon. The Transcript said that evening: "Mrs. Eddy is said to be in perfect health and active in the affairs of the church which she has founded. Her daily routine is said to be practically the same as that of a year ago; she gives personal attention to all matters requiring consideration. No telegrams or letters of congratulation were sent to her and no preparation was made to take note of the birthday anniversary."

Mayor Gaynor of New York, who is a Democrat, appointed Professor J. F. Russell who is a Republican, to a judgeship recently. In a letter to Professor Russell at the time of the appointment the mayor said: "My secretary calls attention to the fact that one newspaper says this morning that you are a Republican and another that you are a Democrat. We have worked together all these years for certain principles and ideals in government, without it ever occuring to me which you were. If you really are a Republican, I am more convinced than ever that between a good Democrat and a good Republican there is very little difference after all." This is not unlike Roosevelt's declaration that a good Democrat and a good Republican look alike to him.

When the new mayor of Milwaukee, who is a Socialist, appointed as Health Commissioner a man who is not a Socialist he was criticised by some of the devotees of Socialism. In replying to the criticism the mayor said: "No sane man would ask me, when my child is sick, to get a Socialist to cure him, but I would be expected, as a sane father to get a physician, and if I were the right kind of father I would get the very best physician that I could possibly find, asking no questions as to politics, color or religion. There is no such thing as Republican medicine, Democratic geometry, or Socialist mathematics; hence when it comes to the question of ability, the Socialist, as I understand him, proposes to do the best that can be done. To be plain, when it concerns the policy of our party, in any position, we expect to appoint Socialists. Where a scientific problem comes in question we expect to get experts who are willing to work hand in hand with us to carry out our policy."

The "Christian World, or London, regards the Missionary Conference at Edinburgh as the greatest in the history of the Christian Church, saying concerning it: "It was most Catholic, for it is the first time all Protestant followers of the Lord have come together. It was the most unanimous, for high church and low church, State church and free church, Orthodox Church and liberal church—all were practically one in the conclusion that the success of Christianity was more than the success of a denomination or a school of thought. It accomplished more than any previous council, inasmuch as it planned the greatest missionary campaign yet undertaken, and pledged itself to re-

deem the world or lose its life. It did more for church union than any other council that has met. Finally, it saw more clearly than any previous council that the fate of Christianity is in its absolutism and universality. It cannot live forever as a sectional religion. It demands the whole world for its existence in any part of it. It must be large enough to satisfy and redeem all nations if it satisfy and redeem any men long. The Council of Edinburgh will be written in future church histories in the same type as the Council of Nicaea. One gave the church a creed; the other has given it a commission.

Seattle has succeeded in getting the old war sloop—the Portsmouth. The New York Post comments as follows: "That the people of Seattle believe in the saying, "If at first you don't succeed, try, try again," was shown by their work to recover from the United States government the old sloop-of-war Portsmouth, on which a crew of Seattle men fought during the civil war. It took the city at least ten years to accomplish its task. After the civil war the Portsmouth was anchored at Seattle, and was taken care of and remained there until about ten years ago, when orders were received to tow the old sloop to Hoboken, where she was transformed into a training ship for young men. She took a cruise of from one to three weeks once every year with the two hundred young men who had joined the training school. During all the time the sloop was taking cruises as a training-ship the people of Seattle were sending request after request to the government to have the vessel returned to them, in remembrance of the men who had fought on her. The requests were ignored, until finally some attention was given to them, and it was decided to return her to Seattle. The Portsmouth had been at Hoboken for at least ten years. In the latter part of this month the old sloop will be towed to Brooklyn navy yard, and thence to Seattle, where she will remain until she falls to pieces. Her successor as a training-ship will be the monitor Tonopah. At Portsmouth, N. H., in 1843, the old sloop-of-war Portsmouth was built, and in the year1846 she took active part in the Mexican war. A few years later she was engaged in the struggles in Chinese waters. During the civil war the Portsmouth was in Farragut's fleet.

THE FIRST BAPTISM IN CALIFORNIA BY IMMERSION.

An article in The Pacific Baptist, by C. A. Woodly, describes the first baptism in California by immersion, as follows:

"The first baptism in California was on the 21st of October, 1849, following the August dedication of the Baptist Church in San Francisco. The candidate was Col. Thomas H. Kellem, of Accomac County, Va. It was a lovely morning such as one rarely sees elsewhere than in California in autumn. All other churches in the city suspnded their services, and their pastors, officers and congregations joined in the procession from the church to the bay. The mayor and other city officials, and those of the general government, Commodore Jones, commanding the Pacific squadron, and his staff, and a large number of marines, in full uniform, and the medical staff of both the army and navy, with their assistants, swelled the procession, together with Dr. Judd, prime minister of the Hawaiian kingdom, and two members of the royal family, each of whom afterwards became king, and with these, representatives of every civilized land under heaven, drawn thither by the gold excitement. The procession was formed with due reference to the rank and standing of the throng, and in silence and great precision they marched some three-quarters of a mile to North Beach. At the water, each department of the procession took its proper place and gave respectful attention to all that followed. Rev. S. H. Willey, of the Presbyterian Mission at Monterey, read the Scripture and announced the hymns. Though born and educated in New England, he had never befare seen the ordinance of baptism administered after the Scriptural pattern. Rev. Mr. Hunt, of the Congregational Church, offered most fervent prayer. Dr. O. C. Wheeler walked with the candidate some one hundred yards into the bay while this great audience sang the first two stanzas of Judson's hymn, written for the first baptism in the Burman Empire at Ragoon, June 27, 1819, beginning:—

"Come, Holy Spirit, Dove Divine,
On these baptismal waters shine."

Never was the hymn more honored in the using, or sung under more striking circumstances. With the singing of the last stanza—

"And, as we rise with thee to live,
O let the Holy Spirit give
The sealing unction from above,
The breath of life, the fire of love."

baptizer and baptized reached the shore. The procession was again formed, and, marching with decorum to the church, was dismissed. I know of no similar scene in denominational history in our own or heathen lands this side Apostolic times. It is worthy the genius and skill of a great painter."

We were talking with the Rev. Willey recently about this historical baptismal service. It had passed from his mind until it was recalled to him; and then it came back quite vividly. Dr. Willey had come from Monterey for a short vacation and visit, and was invited to participate.

We do not agree with the writer of the article that Dr. Willey "had never before seen the ordinance of baptism administered after the Scriptural pattern." We are of opinion that it remains yet to be established that immersion was the mode in the early days of the Church.

"IF I WERE IN THE PEW."

From the View Point of a Pastor.

There are a great many things which can be done by those in the pew, to assist the ministry, and to better the church and her services. Here are a few of them. If I were in the pew:

1. I would acquire the habit of getting to church on time, for then I would get the full benefit of the service and would not disturb others by my late arrival.

2. I would walk in quietly preferably not speaking to any one, for I am about to commune with my God, and any earthly conversation would detract from the solemnity of the worship I am come to engage in.

3. I would have my regular seat and see that it is occupied every Sunday.

4. I would have my entire family with me on the same bench.

5. Upon reaching my seat, I would kneel, or bow the head in a few words of silent prayer, asking the Lord to prepare my heart for a season of spiritual worship and the acceptance of the truths and instructions presented by His messengers.

6. In waiting for the services to begin, I would not whisper or visit with my neighbor, but read my Bible or engage in silent meditation.

7. I would join in the singing with my whole soul, not making it a mere word or note service, as it often is.

8. I would not turn around to look at those who are coming in .

9. I would not chew gum, candy, or tobacco, nor spit around in the house of the Lord.

10. If obliged to cough, sneeze, or take out a crying baby, I would do it as quietly as possible, so as not to disturb the minister or my fellow-worshippers.

11. While public prayer is being offered, I would have a personal, silent prayer of my own to offer. This prayer would be short, so that, when through with it, I could follow the trend of the one who is praying aloud.

12. I would say "Amen' in my soul to the minister's prayer, and say it so earnestly that it would manifest itself in my face when I got up from my knees.

13. I would keep my eyes upon the minister during the entire sermon. This would keep me from going to sleep.

14. I would believe that I had a share of responsibility for the success of that service, and, to do my part, I would help the minister with the expression of my eyes, during the delivery of his sermon, approving him when he does well, and encouraging him when he is weak.

15. If called upon to assist in the services in any way, I would not refuse, but do the best I could.

16. After dismissal I would not engage in loud talking and visiting, feeling that "the ground on which I stood was holy." I would prefer to do my greeting in the church-yard, if the weather permitted. I would not do general visiting nor transact business, knowing that this would drive away the sacred feelings and spiritual impressions made on my soul by the service.

17. I would greet every stranger and make him feel that I appreciated his coming to worship with us.

18. I would see that every visting member or stranger is invited into some home for lodging and entertainment. I would not forget to be hospitable.

19. I would frequently invite the minister into my home, feeling that his presence would increase the spirituality of my family.

20. I would not criticise the minister, the sermon,or the church, before my children, or non-church-members. I would exercise the greatest charity towards them all.

21. I would frequently remember the minister with little gifts and tangible assistance, and thus help to share the sacrifices he makes for the Church—which means me and my family.

22. I would occasionally call on the minister in his home.

23. I would not be slow to praise him for his successes, and encourage him in his efforts. If I had any suggestions for his improvement, I would make them in a tactful, kindly way.

24. I would actively co-operate with the minister in every church work.

25. I would attend all council meetings and endeavor to increase the spirituality peace and prosperity of the Church.

Read these rules every Sunday morning until you have them thoroughly digested.

THE CONSTITUTION AND GOVERNMENT OF THE DOMINION OF CANADA.

By Prof. Granville F. Foster.

The Dominion of Canada is practically an independent nation, for the ties that bind it to England are almost entirely sentimental. True, everything is done in the name of King George of England, but King George or the English Prime minister or the English Parliament has very little to do with the actual work of governing the Dominion, and, notwithstanding their expressions of loyalty and sentimental love for the mother country, Canadians would be as quick to resent any unwarrantable exercise of power over them as were the colonists of the original thirteen States of the American Union when Parliament and George III undertook to tax them without their consent; indeed it is even suspected that English Prime Ministers and English Parliaments mindful of the days of seventy-six hesitate to exercise powers when such are almost absolutely necessary for the well-being of the colonists and when they have undoubted right to exercise them. Since the Dominion was formed in 1867, the Privy Council of England has given two or three times some significant hints to a Canadian Cabinet when the treaty rights of England were at stake or when, as in one case, one of the Provinces was almost ruined by the unfair treatment of the government then ruling at Ottawa, but at no time have any orders in Council been issued from England and no colonial laws have been disallowed, notwithstanding the fact that several times the Colonial tariff was made apparently to cripple the trade of England. England or rather George V ostensibly, but really the Prime Minister of England appoints a Governor-General, who has a regal palace at Ottawa, but he has very little power in governing. He may wear if he likes the trappings of royalty, he may have brilliant levees in his mansion, he may go in royal state to open Parliament and he may allow his hand to be kissed by flattering courtiers, but let him but once dare to do the thing which the Canaditn Prime Minister, who is the real power for the time behind the throne, told him he must not do or let him for once refuse to do what that potentate of the people told him he must do, immediately the Atlantic cable would become hot with denunciations sent to England and his removal would inevitably follow, perhaps in a single day. Ostensibly, the Governor-General appoints the Lieutenant-Governors respectively of the nine Provinces, but it is really the Prime Minister that does this. The Governor-General has no veto power nor does he really appoint any "officer of the Crown," as the phrase has it. A witty Canadian

some time ago denominated the Governor General a fine golden trumpet through which the Prime Minister proclaims to the world what laws have been passed and what officers have been appointed. Of course a strong man, greatly beloved by the people and in whose integrity the Prime Minister had confidence could do much by advice, and such has often been the case.

These facts, the writer believes are sufficient to prove that Canada is practically if not sentimentally an independent nation and hence that its constitution or government is worthy of study alongside that of England and France and the other nations of the world and hence its treatment here.

The history of Canada is a long and checkered one, and only a very few of its most salient features can here be given. After the discovery of America, the French commenced early their pursuit of fishng for cod on the banks of Newfoundland. In 1524 Giovanni Verrazano, a Florentine in the employ of Francis I of France, explored the eastern coast of Canada and in 1534 Jacques Cartier discovered Prince Edward's Island and then entered the broad mouth of the St. Lawrence and sailed on up to the foot of the rapids close to the site of the present city of Montreal, preposterously supposing that he was all the time nearing China. As they passed the site of the future Quebec, some one called out "Que bec!" (what a beak, what a point of land!) and this exclamation became the name of the city which was afterwards founded on this very beak or point of land. When Cartier's men beheld the foaming, rushing waters of the celebrated cataracts near Montreal they cried out: "La C'hine! La C'hine!" meaning China! China! and here we have the origin of the name of "The Lachine Rapids."

Upon the explorations of Cartier, the French laid claim to Canada, but settlements were not made till early the next century, first at Part Royal, now Annapolis, Nova Scotia, in 1605 and then at Quebec in 1608, but the growth of Canada in population was extremely slow. The French to start with are not naturally a colonizing people, and, at the time of which we speak, divided into the two extremes at home of the rich and noble on the one hand and of the abject poor on the other, with but a small sized class between, there were but few to make up such a class as colonists must be; for the rich and titled were not going to expatriate themselves from all the luxuries of "La Belle France" to found an empire in the wilderness, and the abject poor did not have the means to make such a journey as a voyage across the Atlantic then required, while the shopkeepers and artisans of the middle class were doing too well at home to be thinking of hewing out logs for a dwelling amidst deep and gloomy forests, where for four or five months every year all outdoor farm work is suspended except the vigorous work of supplying fuel enough to preserve one from freezing. True, had France acted as England did and allowed her heritics or schismatics to come to America, it might have been different in some degree. If the Huguenots had peopled Canada as they wished to do, and as the Pilgrims and Puritans did the New England Colonies, there would have been in the north an American-French empire of sturdy, earnest, industrious pious people, that would have withstood to the death any aggressions of Englishmen as Cromwell's Ironsides withstood the troops of Charles I. but Jesuit bigotry prevailed and the Huguenots were not allowed according to them to curse the virgin soil of Canada with their hated presence, and the result was that when the inevitable struggle between England and France commenced for supremacy in America in 1754, the French had less than 15,000 people scattered over a territory larger than the whole of Europe, and hence the war had to be carried on by armies directly from home, the colonists giving but little assistance.

It would be interesting to trace here the various events of a war that lasted from 1754 to 1763, especially pausing to describe the famous siege of Quebec that lasted from the breaking up of the ice in the St. Lawrence River early in May, 1759, to September 13th of the same year, when one of the most furious combats in history occurred on the Heights of Abraham, 350 feet above the river, and on which the upper city of Quebec is built, resulting in the death of Gen. Wolfe, the English General, and the death, too of Marquis de Montcalm, the French General, and the entire discomfiture of the French and the final surrender of all Canada to England; but the limits of this article forbid. At this time most of the French had been concentrated in or near Quebec and as yet there was but a handful of English anywhere within the colony, but before the treaty of peace that closed the struggle of the Thirteen Colonies against the mother country had been signed there were about as many English colonists as French, but at this time Canada had a large accession. During the Revolutionary struggle many of the colonists in the revolting provinces had sided with Great Britain in the struggle. Some only sentimentally but many actively in Tory bands that did for England most valiant service. It would have been well for the loyal citizens of the new nation to have forgiven the past and to have reinstated the Tories in their former possessions. The largest number of them had been formerly influential in their respective colonies. Some had been wealthy and there were many doctors, divines and lawyers among them. If forgiven and restored to their former possessions and afterwards well treated they would have themselves soon forgotten the past and would have become good citizens of the infant Republic, giving it blood and strength which at that time it needed. But no, the temper of the patriots was at fever heat and hence they would listen to no compromise. The grabbing of Tory property by patriot neighbors went on constantly before the government stepped in to complete the work. The Tory had no rights which any patriot was bound to respect, not even the right of freedom from personal abuse, which was heaped upon them without stint. The writer, a loyal American citizen, is ashamed of this leaf in his country's history. Nor at first did the Loyalists or Tories as the Patriots loved to call them receive much better treatment from the English. Gen. Howe was mighty glad to get their donations for his army, but he affected to despise them utterly as soldiers and he and his soldiers treated them with haughty disdain. Some of the better sort fled to England and were received with absolute indifference, while they were shocked at the fact that a large class of Englishmen were publicly rejoicing at the defeat of English armies in America. England soon stirred herself, however, at the earnest solicitations of Sir Guy Carleton, whom England had appointed over His Majesty's forces in America, when negotiations for

peace were being carried on, and who afterwards became Governor of Canada, a man of stirling worth whose love of justice was a ruling principle, and lands were at length given to the Loyalists largely in Nova Scotia, New Brunswick and what is now called Ontario, then Upper Canada. Just how many of these Loyalists left their homes for what were then gloomy forests it is pretty hard to tell, but we do know that 30,000 left when Sir Guy Carleton removed the English forces, but large numbers had left before this event and many afterwards. Perhaps it is within the truth to say that not less than fifty thousand persons were thus expatriated. It is pitiable to read of the trials of some of the very best of people, however mistaken they might have been politically, their property all taken from them, embarking late in autumn for a region with few inhabitants save savages, where no houses stood open to receive them and in a season of the year when the fierce tempests of winter had already commenced; and it is to be remembered, too, in this connection, there were delicate women and young children in all these parties leaving their homes. The whole thing is on a par with the expatriation of the Moriscoes from Spain, the Huguenots from France, the French from Acadia, the Pilgrims from England, and just as inexcusable. The loss to the new and rising Republic was the gain to Canada, for the Loyalists did for it what the Pilgrims, assisted afterwards by the Puritans, did for New England, namely founded a commonwealth upon the principles of an active, living belief in God and His righteousness and of a constant daily application of the Golden Rule, and it is because of this fact that the Protestant Canadians have justly acquired their reputation for sturdy integrity and uprightness and for an innate sense of justice for which they have become noted.

Canada is a large country territorially considered. It extends from the Atlantic to the Pacific in the widest part of the continent and from the boundary of the United States to the Arctic ocean, and according to the International Year Book has an area of 3,745,574 square miles, a much greater amount of land surface than the United States, including Alaska, but excluding Island possessions. Don't let the reader drop to the conclusion that most of this land is useless, because of the severity of the climate, for with the exception of the region near Hudson Bay and the Arctic islands and of course the upper reaches of the Rocky Mountains, all the rest is capable of sustaining a dense population. At Quebec, the winters are nearly six months long and very cold, but the summers are hot and comparatively long, there being practically no spring nor autumn. In the maritime provinces, the winter is far milder and is shorter but the summers are cool and moist. Ontario has the climate of Ohio in the same latitude. Manitoba has the extremes of heat and cold, but the air is dry. As one approaches the Rocky Mountains, the temperature grows milder, so that at Dawson on the border of the Frigid zone, there is a summer long enough and hot enough to raise a variety of kitchen vegetables. It can be said with truth that in both soil and climate, the whole eastern base of the Rocky Mountains to the very border of the Polar Sea is far better than Southern and Western Siberia in which dwell several millions of people. On the Pacific side, the climate is substantially that of the State of Washington. Canada has nine Provinces, namely, Quebec, Ontario, New Brunswick, Nova Scotia, Prince Edward's Island, British Columbia, Manitoba, Alberta and Saskatchawan and seven territories, namely, Keewatin, Athabaska, Youkon, Mackenzie, Ungava, Franklin and Assiniboia. The estimated population in all this vast territory is six and one-half millions, less than two persons to a square mile, but since the most of this population is concentrated in the eastern provinces, the density here is considerable. Of cities, Montreal had in 1901, 270,000 people; Toronto, 210,000; Quebec, 70,000; Ottawa, 60,000; and Winnipeg, Halifax and Saint John (New Brunswick) 40,000 each. Almost all the Canadians regard themselves as active Christians and as we have for the Dominion the accurate report of the census of 1901, which includes the religious predilections of all the inhabitants, the statement may be relied upon. That census showed 5,338,888 persons in the Dominion of whom 5,104,500 reported themselves as church-goers. Of these 2,223,000 were Roman Catholics, 680,000 were Episcopalians, almos one million were Methodists and another million Presbyterians. Congregationalism has made but little headway among Canadians for only 28,200 both members and church-goers were reported. The church-going habit is a fixed one in Canada, even among the indifferent, and the Sabbath is kept even in large cities in a manner which gives offense oftentimes to American tourists, who find that all but trains delayed along the way, which must make up time, are obliged to stop; that all places of business, except restaurants, are absolutely closed and that no places of amusement can be found to offer such tourists a diversion till Monday will come to remove restrictions from running trains and from all business and all legitimate amusements.

The French Catholics live mainly in the Province of Quebec. They are a docile, submissive race, absolutely controlled by the Catholic hierarchy that votes them in masses (no joke intended) and nowhere on earth besides is the hierarchy more aggressive and bold than here, and nowhere on earth besides is the voice of the hierarchy so absolutely obeyed as here; and yet that voice incites to more or less treason to the British Government, and to loyalty to French customs and manners. They don't want to be a colony of Modern France, for that country just now is more or less hostile to the pretensions of the church. What they want is for Canada to urge on absolute independence and in the effort which would be put forth to obtain it Quebec may find an opportunity of setting up a separate French nation, to be ostensibly a republic but really a monarchy on the Ultramontane style of the old French or Spanish government. This disaffection has made Quebec a thorn in the side of the Dominian, and it was the dead-lock between the French and the English in the old united government of Upper and lower Canada that principally led to the formation of the Dominion. It was in 1866 that the act passed the Parliament of Great Britain, creating the Dominion of Canada, which went into effect the July of the next year, with only the Provinces of Ontario, Quebec, New Brunswick and Nova Scotia, but by the accession of the territory of the Hudson Bay Company's possessions and the Northwest territory and several provinces that at first held off, Canada finally reached its present size. Only one piece

of British North America refused to be a candidate for admission and remains out to this day and that was Newfoundland and that portion of Labrador over which Newfoundland had for years exercised sovereignty before the union.

The Government is a model as nearly as possible of that of England, but circumstances altered this model in several particulars from the strict English plan. First, Canada has no king to open and close Parliament as George V is too far off to perform such a function, hence the Governor-General by proxy acts as the Sovereign, and as George V has a Privy Council in England, so by a fiction he has a Privy Council in Canada, consisting of the Prime Minister and twelve heads of departments; but this is not exactly the Cabinet that rules legislation in the Canadian House of Commons because there are always the heads respectively of two departments that do not have seats in the Cabinet,

The Senate is the Canadian House of Lords. There being no titled aristocracy in Canada, the Governor-General, representing the Sovereign, is empowered to appoint Senators for life, but really whenever a vacancy occurs, the Senator may be said to be "appointed by the Crown," to use the familiar fiction, but he is really appointed by the Prime Minister at the time at the helm of State. The constitution makes it obligatory that a Senator must not be less than thirty years of age, must live in the Province he represents and must own property at least to the value of $4,000. At present there are 87 Senators—Ontario and Quebec have each 24; New Brunswick and Nova Scotia have each 10; Prince Edward's Island, Manitoba, Alberta and Saskatchawan have each 4, and British Columbia has 3. This House, like the House of Lords, has very little power. It must accept or reject bills from the Lower House but cannot amend them, though it does have the right of originating bills which, if passed, go to the House of Commons and then can be amended and sent back, in which case the Senate if dissatisfied with the amendments can only reject the bill. The fact is if the Senate wishes a certain bill to pass, it must beforehand consult the Prime Minister and the Cabinet and get consent to push the bill or inevitably it will fail of passage in the Lower House.

The House of Commons has its apportionment of members every decennial census on a very peculiar basis. Quebec must have 65 members, no more, no less. The population of this Province is divided by 65 and then the population of each Province is divided by this number, at present 28,000, and this determines the number of members for each Province respectively. There are since 1901, two hundred and thirty-four members in the Lower House. Here resides the power to legislate for Canada and the plan here is almost an exact copy of English customs. The House continues for five years unless dissolved before, and in every respect the circumstances will be the same as would cause dissolution in England.

The Lieutenant-Governors of the respective Provinces are "appointed by the Crown," and the Dominion Government has a veto power over all legislation of every Province. Of the nine Provinces, only Quebec and Nova Scotia have bicameral legislatures.

There is a considerable party in Canada that would wish the Dominion to be annexed to the United States, but the people of the United States are indifferent. If Canada wished it and England did not object she would come into the Union easily without further legislation for there is a law on the United States Statute Book stating how the Provinces might become States if they saw fit so to become, England being willing.

Since the inhabitants of Canada are already prepared for citizenship in the United States by a knowledge of what that citizenship demands, and by a favorable opinion of that citizenship, a Province admitted could become a State immediately, without passing through the tutelage of a Territory.

"SIXTY YEARS WITH THE BIBLE."

Rev. G. A. Charnock presented a review of Dr. William Newton Clarke's book, "Sixty Years with the Bible," at the minister's meeting June 27, '10.

The following is only a part of Mr. Charnock's paper:

"Professor Clarke in his preface to "Sixty Years with the Bible" says: "I began, as a child must begin, with viewing the Bible in the manner of my father's day; but am ending with a view that was never possible until the large work of the nineteenth century had been done upon the Bible." "I have followed my Light, and passed through the revolution to which my generation was born, and have never come into danger of loosing my faith in God and Jesus Christ."

Prof. Clarke's earliest recolection of the Bible is at family worship where it was always assumed that in dealing with the Bible they were dealing with God. "To my father and mother," he says, "the Bible was God's message, and to them the Bible was the last word."

"My personal religious life began when I was 16 years old. Father told me to read the 8th chapter of Romans. I rose from reading with a faint shadow of doubt. The Jewish law, in which Paul had been raised, was real to him when he wrote, but it was not real to me. The glories of the Christian life stood before me in this splendid passage but Paul's references to the Jewish law, entering into the very substances, did not seem to belong to me, or to bring me any message. And no wonder for the ancient law was not alive to me, because I had never lived with it but only heard of it." From now on began a process of recognition, selection, assimilation, sometimes rejection. At this time began the selection of my personal Bible. Year by year I have found what was precious to me and made it my own.

An important step was a half unconscious recognition of the truths of science touching the age of the earth—a far more important step than I at the time understood."

Very early in the sixties Dr. Clarke was pledged to the ministry, and from college went to a theological seminary. He says, "I now turned to the Bible with a new enthusiasm, under the influence and inspiration of a great teacher. For him the Bible was the very Voice of God, and he lent his ear to listen." "My teacher in Systematic Theology was a man of different mould of mind from my teacher in the Bible. He ranged more widely. One was searching

in the Bible to discover the truth of God, the other was using truth that he had found there or anywhere else, in the broad excursions of a reverently exploring spirit. To this speculative work of the Theologian I felt deep objection because it was not Biblical enough; it was not built on proof texts, or buttressed by them as I thought it ought to be; it was too speculative, I thought, and grounded elsewhere than in the word of God. In this judgment I was sincere, but I was wrong. The Bible **inspired** his theology; I thought it ought to **dictate** it. At this time I looked upon the Bible as so inspired by God that its writers were not capable of error. As a witness to truth Paul, or any other Bible writer, was the same as God."

About the middle of the sixties Dr. Clarke was settled in a quiet parish as a pastor. "At this time," he says, "I studied Spencer's 'First Principles.' I was greatly impressed by the simplicity and massiveness of the evolution idea, but I objected to it because the doctrine was in contradiction to the Scriptures and that was reason enough for leaving it aside. Nevertheless, my effort (at our Ministers' Club) to refute Spencer by quoting Scripture texts did not seem very effective and I had a dim suspicion that perhaps the question was not one that could be disposed of in this way.

So far I had not changed my inherited view of the Bible for another, but I was on the way to doing so. I was beginning to know also, in slight degree, how much it means that the Bible is a genuinely historical book. The Bible was beginning to have its lights and shades as a book of real life, the life of God in man and of man with God.

The Bible was beginning to be more intimately my own because it was more alive and therefore more available for my use in the ministry of Jesus Christ."

During the entire decade of the seventies Dr. Clark was neighbor and pastor to a Theological Seminary.

"One of the pioneer teachers in the Seminary," he says, "had been guiding and inspiring his pupils to judge for themselves what is that true meaning of Bible truth which is binding upon heart and mind. O profound change indeed from the attitude of the fathers toward the Bible. They said, "This is the word, we must obey it." Their children were saying, "This is the word, we must find what it means and obedience will vary widely with the meaning we find."

Of another Professor he says: "The teacher in New Testament Interpretation was a man who had broken loose from the bondage of conformity and had taken his place among the free searchers for the truth of God. Beginning, as I did, with the assumption that all Christian truth was developed within the New Testament, he came finally to think that the New Testament writers, instead of being final authority concerning Divine truth, were fellow-interpreters of the gospel with himself and all Christians. He was not bound by all their statements but counted it his privilege to seek the light of Christ for himself by their help. He once said to me, 'A man has no idea how great a man Paul was, or how great was his teaching, as long as he feels obliged to agree with him.' "

Prof. Clarke next takes up the Biographies of Jesus and the Advent question and shows how the development of his ideas about the Bible was affected by the reading of the former and the discussion of the latter.

A special study of the doctrine of the Atonement resulted in a modification of his idea of the Bible. He says: "I quit collecting texts about salvation. Instead, I was moving in the spirit of the Bible toward a clear understanding of what God has done for sinful men, and the test is the Character of God as seen in Jesus."

At the beginning of the eighties Dr. Clarke moved to another parish and this gave him an opportunity for readjustment in his methods of work and especially in his use of the Bible as his text book. He writes: "The sufferings of the Bible in the house of his friends point to the need of a clear and safe and rational use of the Holy Book."

"A revolution in their entire conception of the Bible is needed by most Christians."

"Perfect translation is impossible."

"The historical setting can never be perfectly reproduced in the reader's mind." "To think a writer's thoughts after him can never be done perfectly. It is one of the delusions of theologians to think they have done it." "God has not made an unattainable understanding of the Bible essential to our welfare."

"In the handling of the Bible we are free students not required to agree to every statement that we find." "I must let the Bible mean and be whatever it is. If I dictate to a writer I am studying I am off the track." "I plainly saw that the Higher Criticism was a thoroughly revolutionary thing, and that the Bible could not come out of this crucible as it went in."

"The Higher Criticism is just as legitimate as laboratory work in Chemistry."

"The Bible does not claim exemption from critical examination."

"It is just as undesirable to retain erroneus ideas about the Bible as it is in the first place to accept one."

"I sympathize with the man who said, 'If it is heresy to think ahead of one's time, is it not heresy to think behind one's time."

"A popular charge against the Higher Criticism is that its conclusions keep changing—well, why not as in physics or astronomy."

"It was a day of mingled good and ill when Christianity adopted the old testament as its original sacred scriptures."

"For me the Higher Criticism has relieved me of the moral difficulties of the old testament; it has unified and Christianized the Bible; it has shown that the central thing in the religion of the old testament is not the law but the prophets, the same religion of spiritual inwardness and sincereity that Jesus taught."

"I commend my experience to those Christians who have been led to suppose that the Higher Criticism can be nothing else than a weapon of unbelief. To me it has made the Bible to be far more consistently a Christian book than it had ever been before, and has placed it in my hands more ready for all Christian use. In my progress towards the restful attitude concerning the Bible which I now hold, I thankfully recognize the Higher Criticism as one of the most valuable of helps."

Later Prof. Clarke appears in a new role. His old teacher in systematic theology dies and Dr. Clarke is suddenly called to succeed him. He says:

"It chanced that my predecessor's text book was out

of print and I had to make my own text book."

After writing this text book many times and after the test of several year's use Dr. Clarke published his class text book under the name of "Outlines of Christian Theology," and if I am not mistaken this book is today the standard in all up-to-date theological schools in the English speaking world.

The next chapter in the book we are considering is largely taken up in explanation of the principles of Christian theology with the Bible not as dictator but as inspirer. Dr. Clarke says: "I have often counselled students to transfer to God Himself the faith they were building on the Bible."

"All Christians need a faith in God that no changes in knowledge of the Bible can disturb and I am sure that God intends such a faith for us all."

"We are as free to search out the truth as ever an Apostle was, and we may be as truly under the teaching of God in doing so as the Apostles were."

Dr. Clarke says in his closing chapter, "In these years of the new century it has been my lot to be doing such work as I have indicated in preceeding chapters in connection with the Christian doctrine of God Himself. Having been entrusted with the task of giving expression to that supreme doctrine I was both entitled and required to use not simply the facts of the Bible but much more the spirit and inspiration of the Bible."

Dr. Clarke here refers to his book "The Christian Doctrines of God." He says in conclusion: "I am thankful for the way in which I have been led to a free confidence in the Bible and gratefully testify that the ancient book still brings me the light and inspiration in which I work; and I invite all timid souls out into the liberty that I have found."

FEDERATION IN PRACTICAL OPERATION

The Rev. H. M. Cary gives in the New York Observer a suggestive account of a federated work in the mountain hamlet of Cragsmoor, New York. We quote:

"The church has been in existence since 1906, and has passed the stage of experimentation. Its career has been one of unbroken success, and while it must be admitted that this is due largely to the generosity and interest of its summer congregation, it is also true that the generosity and interest of the summer colony are due to the nature of the work of the church and the spirit that actuates all its teachings and activities. Men in particular, are attracted by its spirit, finding in its services, which are a practical expression of brotherhood, a pleasure and satisfaction not to be found elsewhere and due probably to a sense of having fulfilled a divine command and risen to a divine ideal, for the church is, in its organization and in its life, an endeavor to answer the prayer of Jesus Christ: 'That they may all be one; even as Thou, Father, art in me, and I in Thee, that they may also be in us; that the world may believe that Thou didst send me.'

"While the church has only been in existence for four years the idea has been at work in the community for a quarter of a century. Twenty-five years ago a mountaineer, now dead, began to collect funds to build a church here that would bear no denominational name, but would serve as a house of worship for all the dwellers on the mountain, irrespective of denominational affiliation. The project failed for lack of funds and the Methodist Home Mission Board was appealed to for assistance. The Board supplied what was wanting and gave to the church the name of the Mountain Methodist Chapel, which it retained until purchased in 1906 and reorganized as the Cragsmoor Federated Church."

Mr. Cary says that the church has no creed but limits itself to a belief in the words in John 3:16: "For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

The "Sermon on the Mount" is the basis of agreement, and has been found a very good and practicable one.

It is said that over 90 per cent of the population of Cragsmoor attend the church regularly, and this makes it possible for the church to be a center of all social and religious life in the community.

Eleven different denominations are represented. Of the nine officers two are Lutherans, two are Presbyterians, one is a Quaker, one Dutch-Reformed, two Universalists, and one of no denomination. The pastor is a Baptist minister who was once a Catholic priest and a missionary in South America. All these members retain each his affiliation with his respective denomination except such as are received upon confession of faith.

Mr. Cary concludes his article with the striking statement that a religious controversy is absolutely unknown among them.

BOSTON UNIVERSITY CONDUCTED ON BROAD LINES

W. F. Warren, a former president of Boston University gives the following concerning the origin and direction of the University:

"It was established through an act of the Massachusetts Legislature, which in 1869 named three honored sons of the Commonwealth and empowered them to associate others with themselves and to organize all departments of a full university. At that time and later, the three gave the best part of their own fortunes, not to serve a section or a sect, but for the widest possible public service. The founders decreed that every department should be open to all qualified students without regard to sex, race or religion. At the time there existed in Massachusetts no institution in which a woman could obtain a collegiate education. Neither was there any in which either men or women could study other than traditional principles and doctrines in medicine.

"The new corporation opened its College of Liberal Arts, selecting for its first professor Augustus H. Buck, a Boston master, who had been invited to the headmastership of the Boston Latin School. For more than thirty years he remained the esteemed senior professor in the college. Professor Buck was a Congregationalist. The first dean in the School of Law was George Hilliard, a Unitarian, a Harvard valedictorian, eminent as an

author. His successor was a judge, Hon. Edmund H. Bennett of the Protestant Episcopal Church. Such has been the administration that nineteen different religious denominations have been, or are now being, served by the graduates of the School of Theology. Of the only two men till now admitted to the degree of Doctor of Divinity, the first was of the Presbyterian Church.

"From the year 1873 the university conducted a Graduate School of Oratory for the preparation of professors in that field. Its first and only dean was Lewis B. Monroe of the Swedenborgian faith. From the beginning, free scholarships for indigent students have been assigned with cordial good will, to Jew and Christian, Roman Catholic and Protestant.'

Among the Churches.

CALIFORNIA.

Berkeley First— Services were resumed Sunday, July 24th after several weeks' intermission during which time the church was closed on account of repairs. Rev. H. H. Wikoff ably filled the pulpit.

San Francisco, Ocean View—The pastor is looking up the subject of Biblical views to use some Sunday evening with the moving pictures outfit owned by the church. The experiment will probably prove a success.

San Mateo—The members of the church held a Garden Social" last week which was a marked success in the spirit of friendliness and sociability which prevailed and in the addition to a hundred dollars to the treasury.

Berkeley Park—Rev. Benjamin St John of Benicia and the members of Park church have been passing the summer together with mutual pleasure and profit. The pastor, Rev F. N. Price, is having a like experience with Mr. St. John's charge in Benicia.

San Francisco, Chinese Mission—A memorial service for the Rev. Jee Gam was held Sunday evening, July 24th. It was a remarkable and impressive meeting. Representatives were present from the Presbyterian, Methodist and Baptist Missions and the Salvation Army. There were eleven addresses all in Chinese, which were listened to with serious sympathetic attention. It was a memorable service for a memorable man.

San Francisco First—The attendance during the summer has been keeping up well owing to the large number of visitors who have been present; otherwise the congregations would have been slender. Dr. Adams states the flight from the city of the regular worshipers has been terrific. Dr. Adams, with his family, has been enjoying to the full ranch life at Cazadero, returning to San Francisco each week to preach on Sunday.

Alameda—Next Sabbath, July 31, will be the last one in which this church will have to ask for a supply, as Rev. Charles L. Mears, of Reno, comes to begin his work August 7th. Rev. George H. DeKay, of Berkeley, will again be with us July 31st, being his fifth consecutive Sabbath service. We wish to take this opportunity to express our appreciation of his addresses from Sabbath to Sabbath, and to heartily recommend him to any of our churches about the Bay who may be in need of a supply at any time.

DEDICATION OF NEW CHURCH.

Sunday, July 10, 1910, was a red letter day in the life of Eagle Rock Valley. The beautiful new Congregational church was dedicated with impressive and appropriate ceremonies in the presence of the largest audience ever gathered for any purpose in this community. The church auditorium was filled and the lecture room seated with handsome chairs and no vacant seat. The music was of an exceptionally high order, the sermon by Dr. J. C. Meserve very helpful and inspiring, and the dedication prayer by Rev. Warren F. Day, D. D., was exquisite in its beauty and simplicity, carrying the hearts of those who followed his prayer into close communion and more intimate fellowship with the great Head of the Church. Mr. Pitman's exceedingly humorous appeal for funds met with a large response. The power and influence of this large-hearted Christian minister, member of another communion, yet in true Christian spirit helping largely in this Congregational enterprise is heartening to those who stand by watching the movement of things. Rev. L. P. Hitchcock of Pasadena read a greeting happy and helpful. The musical program was of a very high order..

The building is one of rare beauty and art, and with the absence of steeples and towers it is very unique and unconventional. It is built of split cedar shakes, the roof cedar shingled, and with cement porches and large cobblestone pillars and chimney.

The auditorium has an inclined floor and is seated with pews for two hundred sittings. Off the auditorium and separated from it by roller doors so that it can be made a part of the auditorium is the social room, which will be used for Sunday School and social purposes. This room, which will seat one hundred, has an oak floor. The primary room is on a little higher level than the social room. This will serve as a platform for exercises conducted in the social room when refreshments are served. That important adjunct of the social life of a church, the kitchen, adjoins the primary room and is fully equipped for largest usefulness. There is also a room for a pastors study or choir room. The windows are of orange cathedral glass, leaded. In the interior of the audience room the finish is in redwood. The ceiling is of natural finish, with the structural beams which support the roof all showing and having the appearance of being held in place by an old-fashioned wooden key.

Its central location and the desire of the people to have it used for every good end will make it a very valuable addition to the social life of our beautiful Valley.

Rev. Alfred W. Hare, the pastor of the church, and his people are to be warmly congratulated upon the possession of their beautiful new church home. Five adult members were recently received into fellowship.

MINISTERS' MONDAY MEETING.

Those present at the Monday morning meeting were entertained with an address by Rev. H. H. Wikoff, on the subject "Why People Go to Church." Some idea of Mr. Wikoff's address may be gained from the summing up as to what an ideal church should be.

The ideal church, Mr. Wikoff said in substance, must be one to fill the needs and desires and demands of the people in the following ways. It should be a place of environment and spirit in sympathetic harmony with the universal desire men possess to gather together to pay homage to the Almighty.

It should respond to the worshiper's seeking of soul-culture in all the details of its services. The music should not be too classical, but like the congregation, democratic, that it may do the greatest good to the greatest number. The sermons (not too long) should affirm and illumine the following truths—"God exists"; "God has revealed himself in the Word;" "God is lifting up humanity through Jesus Christ out of its ills and sin;" "God is establishing his Kingdom upon earth."

Some of these truths have received special emphasis in one church, some in another; the ideal church should teach and practice all. That Christ is lifting humanity out of its miseries and sin should be proven by the restoring of the sick man borne in on a cot, by the laying on of the hands of pastor and deacons—and by the truth so practically lived and applied to the social conditions of life, that men will be born again.

A great pastor is not one who preaches a great sermon, but one who presents most simply the bread of life to needy souls.

At the meeting next Monday, Rev. H. A. Luckenbach of Spokane, Wash., will present the paper upon the invitation of the club.

FURTHER ADVICE TO COLLEGE STUDENTS

A pleasing word comes to the "Pacific" regarding its last issue from Rev. George H. Lee, pastor of the Ballard Presbyterian church, Seattle, and also the following friendly protest concerning a statement made in its columns. Rev. Mr. Lee writes:

"One of the brief editorials interested me; it is that which says that a Harvard senior has recently demonstrated that one can go through Harvard on a dollar a week; bread and cereal for breakfast—three cents; for lunch, cream toast and vegetables—a trifle more; good meal at night, about ten cents.

"Having tried something like that once, and having seen it tried in other cases, I hope that the success of this young man at Harvard will not mislead others. First there will be parents who may think their son can go through the university that way; and when he breaks down with under-nourishment, and fails, will have just such examples as that of this young Harvard senior to thank. Second there will be young people who will think they can do good university work on little or no expense, and will have the bitter lesson to learn that in their case at least it cannot be done. I will not dispute this young Harvard student's success, though I think that might bear some examination probably, but I will say that I believe the effort to go through college half fed, is one of the most serious mistakes a young student can make. Good food and plenty is the sine qua non of good college success."

BEAUTIFUL SANTA BARBARA

They who have visited this old city, the daughter of both the sea and the mountains, know and can never forget its unique charm. They who have not mean to come. Santa Barbara is more like an eastern city than most on the Pacific Coast, in its heavily shaded streets—though unlike, of course, in its abundant semi-tropical flora—and in the eastern type of many of its older homes. The modern California bungalow is more and more in evidence, and mountains and sea continue to make its setting one of rare beauty.

In 1902, it was my privilege to serve our Congregational church here as pulpit supply for several months, and to welcome the present pastor, Rev. W. C. Merrill, then just called from the old First Church of Lynn, Mass. With the memory of those happy months of cordial fellowship with a warm-hearted people, it needed no urging to respond this summer to the request of church and pastor to do a similar work during Mr. Merrill's extended vacation. The most evident change which the visitor notices is that in the place of worship, and the beautiful new church home which has been built under the pastor's energetic leadership. It stands upon State street, the city's leading thoroughfare, nearly opposite the site of the new Arlington Hotel, soon to be completed. Not far away one sees the beautiful edifices of the Unitarian and Baptist churches, and across the street will be erected the new Episcopal house of worship. Among the varied activities of the church it is a pleasure to mention the helpful work among the Crinese and Japanese. The mission for the former is under the care of Miss Gibson, and that for the latter is conducted by Mrs. Harriet Butler. Our honored Dr. Pond's efficient, guiding hand is recognized, and his large fatherly spirit will ever be here, as elsewhere, a permanent inspiration to deal righteously and in Christ's way with these brothers from across the sea.

Pastor Merrill is not in his study as I write, and I can repeat what is often said to me, that the sermons constantly offered his congregations are models and marvels of the fruits of earnest study and unusual Christian scholarship. But this only telling the Pacific what everyone knows! Could the reader at this moment enter this remarkable study on the third floor with its handsome outlook, note the books that crowd the shelves—a large and wide selection—and then glance at the mountains on the right, the mesa on the left, the pretty city in front and the blue waters of the Channel beyond, he might conclude that he dare attemp a little sermon-making in such surroundings.

But mountains, sea and books alone never made Pastor Merrill's sermons. He could make them anywhere. A very pretty custom here is the holding of the annual meeting of the church's Women's Missionary Society on the beach. Following the lunch a program is given—all in the open—with the rhythm of the surf chanting its

welcome and the sunshine smiling in blessing and approval.

This is one of the pleasant anticipations of the present week.

F. N. GREELEY.

DEATH OF REV. JEE GAM.

A letter from Mr. Luther McLean Jee, dated July 11 and mailed at Honolulu, says: 'Father passed away yesterday (Sunday) at 6:40 p. m. The end was peaceful and quiet, with mother, sister and the boys all present. Although we have expected this end of his long sickness, we cannot help missing him and feeling that we are suffering a great loss. We had hoped that he would be spared to see his native land once more, but as it was God's will that Moses should not enter Canaan after those forty years of labor on the way, so it has been with our father. We have arranged to take his remains to Shanghai, and I shall cable Pond Mooar to meet us there. Mother is bearing the burden bravely. We hope that you will remember us in your prayers."

I trust that this last request may get an earnest response in many hearts. The children of Jee Gam are prepared, or preparing to fill important stations and do a work to which their father would have been unequal. If God will inspire them with their father's zeal (and I believe that He will) there influence in China for China's best development and for the salvation of souls, will exceed anything and everything in the great work which Jee Gam himself has done. W. C. P.

TROUBLE AND PRAYER

By Rev. C. H. Wetherbe.

In all the ages of the world these things have frequently been linked together. Many an unconverted person would not have begun to pray to God, had it not been for some dire trouble which deeply touched him. Alarming sickness in the family has occasioned the unconverted father to pray to God to have mercy upon the ill one, and also upon himself and other members. Such a father may have long doubted the use of prayer; but now, amid his fears and forebodings, he cries out to the great God of Heaven and implores him to restore the sick one. There have been multitudes of such instances, and they show that, notwithstanding the seeming disregard of prayer which many unconverted ones manifest when free from trouble, they really do believe that God does hear prayer. Personal trouble oftentimes makes short work of one's skeptical views of prayer. It strikes hard at his unbelief, and proves to him its weakness and sham. Unbelief is apt to fare badly when one is in the depth of tormenting trouble. It is then that the unbeliever realizes his helplessness as he does not when he is not subject to any sort of trouble. In Isaiah 26:16 are these words: "Lord in trouble have they visited thee; they poured out a prayer when thy chastening was upon them." The inference is that when they were free from trouble they were indifferent to prayer. They imagined they could get along well without consulting with God. They depended wholly upon their own wisdom and their own might. But when trouble pierced their soul, and made them weak and helpless, then they visited the Lord. When God's chastening rod was smiting them, then they "poured out a prayer to Him." It was a confession of a personal need of God. It was a recognition of the worth of prayer. and many Christians, lapsed into an indifferent condition, have been led by trouble to pray with much more than usual earnestness. Even those who habitually pray are made more fervent and persistent in prayer by a trouble which alarms them.

The Home.

HELP US FORGET

O God, most merciful and kind,
The principles that are behind,
Mere tunings, not thy keynotes set
For making manhood's perfect peans yet,
Help us forget, help us forget.

The sins of youth, the unclean word,
The things that sudden anger stirred,
The jest unseemly, all the debt
And sin that thou hast promised to forget,
Help us forget, help us forget.

The words of sland'rous men, the taunt
That clings and stings as demons haunt
The soul, and into fury fret—
Things we forgave ere we could pardon get,
Help us forget, help us forget.

The good we've done, the kind words said,
The men we've helped, the causes pled
When none besides their souls have set
To help—lest we vain, proud and boastful get
Help us forget, help us forget.

—Bishop Warren

ONLY A ROSE BUSH.

By R. S. Stevenson.

Every neighbor and stranger who passed exclaimed over the loveliness of the bush and its great fine roses. "But then they keep takin' 'em," complained Mrs. Bennett. "Just reachin' over the fence and pullin' 'em off, as if that was the thing to do. I declare! I wish I'd taken Matilda Jane's advice and planted that bush in the back yard out of reach of the wanderin' public. There comes some one now—"

Mrs. Bennett drew back a bit and peeped cautiously from behind the curtain. "I declare to goodness! I really believe he's never seen a rose bush before. He looks like a gentleman."

The stranger pushed his nose far down into the bush.

"My lands! He's not like them home folks. They'd had a rose or two off and been across the street by now." Mrs. Bennett glided briskly out to the fence.

The stranger tipped his hat. "I was admiring these roses."

"Of course, sir. That's right. Thank you, sir. And since you're kind enough to let 'em alone, I'd like to give you some." She clipped off a handful and held them out to him.

"You're kind, indeed, madam. My wife and I are waiting for the train. She is quite poorly, and these will refresh her."

"I am glad for you to have them then. I'll give you a lot. When they decorated the soldiers' graves last May they came to me with big baskets and asked for flowers. 'No, sir,' I told 'em. 'I work hard for my flowers,' I says, 'and I sell 'em. You want me to fill a pack of baskets like them with the fruits of my toil? Good lands! I've got to have a livin'. 'But, sir, I want you to have these. Give them to your wife for me."

She loaded the stranger with roses and geraniums and sweet peas, and sent him on his way rejoicing. "I'd do that with the rest of 'em if they'd leave me alone till I'm ready. They seem to think it's just a rose bush, and they've got all the right there is to 'em. I 'most daren't go nowheres. I'd like to be at them meetin's they're holdin' and invitin' all the people to come to, but I do declare! if I leave the house this bush is in peril." At this moment new determination possessed Mrs. Bennett's mind, and she slipped back into the house. She put on her Sunday bonnet, took from the old bureau drawer a neatly folded handkerchief and a tiny bit of shoulder cover, and with a persistency that brooked no resistance, she hurried to the front veranda.

"Now, I do declare!" She held the key in the door while she feasted her eyes studiously on the perplexing, beautiful bush. "If I could just lock that up in the house till I return! But I can't. Jemimi Ann, that's impossible! And it's downright nonsense to think of it! Why don't you trust? But haven't I been trustin', What do these people care whether I trust or not? If they want roses, here's my bush furnishin' 'em, and off they go, sure's I grow 'em.'

She jerked the key from the lock and turned about with final decision in her steps. She latched the gate carefully, and with one affectionate, sweeping glance at the glorious bush, she moved rapidly down the walk. "I'm goin' to that meetin'. Them deacons have been by here, a lot of 'em, and every one of 'em stopped and raved over my roses. Now I'm goin' to their meetin'. Can't you trust, Jemimi Ann—when you go to meetin'.

The usher gave her a seat on the far side of the church where she could have a good view and hear easily. It was a meeting of ministers and elders, but they all were deacons to Mrs. Bennett, for in their prayers and speeches they remembered the widow and did kindnesses to the world, and they had praised her roses.

During the long service people were coming and going, and Mrs. Bennett was not a little disturbed by their discourtesy. She had not forgotten that she came in late herself, but she had moved cautiously across the room and made no more noise than a mouse—she was sure of that.

And then, somehow, everybody who left the house took her anxious thoughts with them. She wondered whether they would go by her home.

"I do declare! that rose bush will be the death of me yet,' she mused in her accustomed way. The meeting was long, and when the people rose to sing a hymn, Mrs. Bennett glided swiftly out through the great door into the street. "I better be keepin' company with my bush, anyway, while the crowd's passin'."

When she came to the crossing, a block from her home, a familiar voice called to her "Mrs. Bennett, I think you had better stay at home and mind your rose bush!"

"Good lands! What's that now?"She turned back from the crossing and hastened to the gate opposite her own.

"Have any wicked hands touched that bush, Matilda Jane?"

"They haven't left much of it, I fear."

"Who did it, then? Do you know?"

"You won't want to believe me, Mrs. Bennett. Nellie Pierce and Ethel Kirkham and their fellers did it—I seen 'em."

"Matilda Jane! They wouldn't do that!"

"Them fellers with 'em did. I keep still so they wouldn't know I saw 'em."

"Come over with me, Jane." They crossed the street and looked down on the demolished bush. "Now I do declare! Good lands, Matilda Jane; that's awful!" Not a rose was left, an the bush was in a most deplorable condition.

The next day Nellie Pierce and Ethel Kirkham came loitering by, humming an indifferent air.

Mrs. Bennett slipped out to the fence and spoke to them.

"Girls, did you see anybody in my yard yesterday evening?"

"Why—Mrs. Bennett—we were at the meeting."

"So was I. And when I saw you leave the church I said, 'Them girls won't do no mischief to my rose bush.' "

"Why—why, Mrs. Bennett," explained Nellie, "whoever did it—it's only a rose bush, and—"

"Yes—that's what I said. Only a rose bush; and yet, in all its splendid garb, a revelation of its maker, God. And a demolished rose bush—girls, what's that? It's a revelation of character, ain't it?'

"Why, why—Mrs. Bennett—"

"Come on, Nellie," urged Ethel. "What's the use?"

"Say, girls, let me tell you something. I am glad to know that you and them gentlemen took every last one of my roses—if I didn't know that for certain I'd surely accuse some innocent persons. I never would have thought it of you. I do declare, I wouldn't! Go 'long. I'm awful tired."

The girls turned away in shame and silence. Mrs. Bennett's tongue, sharpened with truth and gentleness made their throats burn.

Mrs. Bennett slipped back into the house dazed and bewildered.

"Jemimi Ann, is that trustin'? I haven't another rose on the place worth the name since them's gone, but, thank goodness, I'll get a rest from watchin' 'em. And what's more, I'll grow no more roses for money. The soldiers' graves shall have all I've got the very next May that comes. I'll go and tell Matilda Jane."

The next morning Nellie Pierce came to Mrs. Bennett's door bearing a large painting in her hands. "My lands!" exclaimed Mrs. Bennett. "Ain't that a beauty! That's my bush over again!"

"I've been working on this all summer, aunty. I was going to sell it. But I brought it to you in place of

the other. And I wanted to say to you that Ethel and I are sorry."

"My child, I thank you for this—come in, dear."

KIDLY AFFECTIONED."

Mary Livingston Burdick.

"Yes, Osborn is going," said one of my brother lawyers to me, speaking of his farm manager, a man who had worked for me at one time and had given satisfaction in the best sense of the term. "I can't for the life of me think why. I offered to raise his wages, but he said quietly, 'I've made up my mind to go, so the money doesn't count.' And when I saw his expression—absolutely final—I knew it didn't. It's queer, though, for he had an excellent living, and I know he likes farm work. And I've never had a word with him,—not one word, in four years!"

Had my friend but known it, his last sentence offered complete explanation of Osborn's departure. But he was in blissful ignorance of that fact, and I did not realize it until I heard it from Osborn's lips on the following day.

He walked into my office and asked quietly: "Can you give me work, Mr. Tracy? Town or farm, I don't care which, as long as I'm busy; but I want to work for you again."

"I haven't anything of my own to offer," I answered, "but I believe I can get you the management of the Brook Lawn farm. I'll have to understand why you are leaving Mr. Johnson, however. It's the first question I'll be asked when I mention you for a tenant."

Osborn's face changed, and he spoke with evident difficulty and emotion.

"I'll tell you, sir. And it's not much to tell, or to bear, some folks would say, but I can't stand it any longer. I've worked for him four years, and he's always done just as he agreed—and so have I. But he's never spoken one word to me in that time except about the work! Not on word! Of course, I didn't think I was engaged for company, but I did feel that once in a while he might say the work was done right, or that it was a fine day—or something!"

"I kept telling myself that it was just his way, but, last February, my little boy died. I suppose my wife and I felt as bad as any parents could, and that's bad enough, God knows! The day after the funeral Mr. Johnson drove into the yard. 'I want to speak to you, Osborn,' he said. And I thought he was going to offer sympathy.'

"'Yes, sir,' I said, putting down a tool.

"'You'd better drive over to Kinney's this afternoon and make arrangements about seeds. Looks like an early spring.'

"Then he drove off. And I kept thinking. My wife came out after a little. She was lonely, and—you know how women feel.

"'Did he say anything, Andrew?' she asked.

"'About the garden it was,' I answered.

"'She just signed and said, 'O! Well, dinner's ready.'

"But I knew then we had to go, for I couldn't stand it. It seemed to me, Mr. Tracy, as if he didn't feel that I was human!"

And in my ears with his concluding words rang two sentences.

One was "Not one word in four years!" and the other, "Be kindly affectioned one to another with brotherly love."
—The Living Church.

Our Young People

TRY FIRST.

"I shall never amount to anything, and I do not see what I am in the world for."

John Lawson yawned even while he spoke these hopeless words. He was speaking to his aunt who was runnig the sewing machine, and had hardly understood a word he said.

He repeated his complainings with a little more force and added: "Nothing I undertake will ever amount to anything."

His aunt heard him then, and without looking around, said: "Try first, and draw your conclusions afterward. Undertake something, and undertake it soon. You have no reason to say what you are saying, since you have made little or no effort. I notice that people who try the least complain the most of ill-luck."

"You never sympathize with a feller."

"Don't call yourself a 'feller.' You surely can be more careful of your language, but this comes from the same lack of painstaking which is blighting your prospects. To be plain with you, John, you are inclined to indolence."

"I guess I'll go out and find some one to talk to who has more regard for my feelings."

"No; don't go out, John. You do that too much. You seem always to try to get away from yourself. Face this matter. Let us talk it over without glossing over unpleasant facts. Until you are willing to see yourself in the true light there will be no amendment of your faults.

"Where shall we begin, Aunt Mary?"

"Begin at the beginning. You played truant when you were a little schoolboy, because it was easier and more agreeable to your feelings to saunter about in the sunshine than to bend over your lessons in the school-room; and ever since you have been looking for the easiest way to do a thing, and the easiest thing to do."

"It is a wonder you admit that I want to do anything."

"Do you, John? asked his aunt, as she turned again to her sewing.

John sat considering her question. "Do I really want to do anything?"

He repeated this over and over in his mind. He was eighteen years old, and he had never tried to help his aunt, nor had he in any way contributed toward his own support. This stubborn fact faced him, and he began to think it small wonder that his aunt did not sympathize with him. He watched her quick movements, and could not forget that though weary she did not slacken her efforts. He needed a new suit of clothes, and she would have to work harder than ever to buy them.

He sat listening to the sewing machine as it still rattled on. It was nearly worn out, a fact which fretted

both John and his aunt, for they knew that it stood for their bread and clothing.

"I guess I'll go out. I am going this time for a different purpose," said John, seeing his aunt stop her work long enough to wipe a suspicious moisture from her eyes. He had refused work that day because it was hard, but he began to see that someone was doing hard work that he might be kept comfortable, and he started up quickly, lest his courage should fail him to go, and see if the place was still open.

It was, and he returned soon with not a little added self-respect.

"How early can we have breakfast tomorrow morning, Aunt Mary? I am going to work for Weeks & Lyons. They told me today that I ought to be putting my muscle to some use, and I am beginning to think so, too."

Aunt Mary was going to say, "I thought so for a long time," but said instead: "I am very glad, John."

And very glad she was, but rejoiced with trembling. Would her nephew stick to any work? and this was hard work.

"Aunt Mary, see that I am up in time," said John, as he went to bed early.

Long after he slept his aunt worked on, and thought of other days—days when she had taken her little nephew into her lonely home, thinking, possibly, to partially fill up the yawning gap caused by the early death of her husband.

Her affections had twined about the boy, but he had not shown a just appreciation of her love and care. Was the time approaching when he would show the same unselfish love? when she might lean, if ever so little, on him?

Unconsciously the color came to her faded cheeks, hope revived, and she began to indulge the expectation of days to come when she could rest, and depend on him who had been only a care.

The morning came too soon for her aching head, but she arose to prepare the breakfast. John came downstairs without being called, whistling as he came. He was passing by his aunt when she laid a hand on him and said: "John, you are going to succeed. I feel sure of it."

A smile lighted up his face as he listened to her hopeful words. He kissed her for the first time in a whole year, and said: "Thank you, Aunt Mary, your faith in me will help me to succeed."

He appeared taller, handsomer, and kinder than ever before, and she whispered what was intended for God's ear only, "Thou hast not been unmindful of my prayers."

John heard the soft-spoken words and said sadly, "I am sorry that I have disappointed you so long."

"And I am sorry that I did not repose confidence in you sooner, since that is likely to help you."

"How could you, aunt, when I had done nothing to win it?"

The days of that first week seemed long to John Lawson, but when they were ended, and he carried home ten dollars, he was a happy boy. Aunt Mary had not felt so rich in years. Not because she had not, herself, earned ten dollars in a week, for she often did, but because there was now a new source of income.

When Christmas came John brought home a new sewing machine and said: "There, Aunt Mary, if you must sew, sew on something that runs easier and makes less noise."

"John, you are a great comfort to me,' she said.

"Am I?" he asked, in a pleased tone; "then this is the proudest and the happiest day of my life. Perhaps I shall be worth something in the world after all."—Christian Intelligencer.

THE BOY, THE BIRD AND THE GIANT

Once upon a time there lived a little boy who spent all of his time either in bird's nesting or setting traps to catch the old birds.

The other children used to tell him that it was very wrong thus to kill the poor birds who did harm to no one. But he would answer, "I don't care; it's good fun."

One day he caught a pretty bird, with green, yellow and red feathers. You may fancy how pleased he was.

"Alas!" said the bird, "are you going to kill me, too?"

Halloa!" cried the little boy, my bird can speak!"

"Won't you let me go?" continued the bird.

"Oh, no,' he answered, "you speak too well and your feathers are too pretty for that; and, besides, I've got you, so you belong to me."

The bird said no more, feeling sure it was no use reasoning with such a naughty boy.

That very same day, in the evening, as that child was playing in the neighboring wood, a great giant suddenly appeared among the trees. The little boy, with a scream of terror, tried to run away.

The giant, however, put his foot down, and stopped him, for the little fellow was no higher than the giant's instep. He stooped down and taking the child between his finger and thumb, lifted him up to his eyes. The poor fellow screamed as loudly as he could, but the giant only exclaimed: "Why, this little animal can scream!"

"Alas, Mr. Giant," said the child, "I'm not a little animal, but an unfortunate little boy, who begs you not to kill him."

The giant then began to skip over the tops of trees for joy, exclaiming: "This little thing can speak!"

The poor child, with joined hands, began to entreat: "Oh, please, let me go!"

"No, no," replied he; "you speak so nicely and you are such a nice little fellw, I should like to keep you. Do you remember," he continued, "that you said the same this morning to your pretty bird? Besides, I have got you, so you belong to me."

"I was very naughty, then, and made bad use of my strength."

"I know that very well,' replied the giant, "and I might do the same; if I liked I could even kill you, but I will be more just. I only want to teach you that it is very wrong to harm only because you have the power to do so. Go and let your bird loose, and in future don't destroy birds as you have done."

You may be sure he agreed to this. He at once let fly his many-colored bird, and during the remainder of his life never forgot the lesson he had been thus taught.—From "French Fables.'

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